THEOLOGY

VOL. LVIII APRIL, 1955 No. 418

Editorial Notes

DURING the last fifteen years or so we have noticed several signs that what Bunyan called "those great guns the Ten Commandments" are again becoming audible across Christendom. For a generation at least they had been generally neglected. Little was heard of them even at the altars or from the pulpits of the Church of England, despite the place they occupy in the Book of Common Prayer. The latest piece of evidence that they still have plenty of life in them is a remarkable book that has come out of America and that has been commended to readers in England by Professor C. S. Lewis—*Smoke on the Mountain: an interpretation of the Ten Commandments in terms of today*, by Joy Davidman (Hodder and Stoughton, cloth 7s. 6d., paper 4s. 6d.).

Miss Davidman has much to teach theologians and preachers about the problem of communication. She knows how to make Christianity intelligible in print, if anyone does. Here is the idiom of America at its best. Seldom is so much deep and striking theology to be discovered in a single book. Miss Davidman is a gifted practitioner of the parabolic method that has lately been discussed in THEOLOGY. She has perhaps unusual advantages. Of Jewish blood, she is a convert to Christianity from Communism, a poet and a former screen writer in Hollywood. We enthusiastically recommend her book as much for its style as for its content.

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The new edition of Bicknell's *Theological Introduction to the Thirty-Nine Articles*, revised by the Bishop of Oxford (Longmans, 21s.), is sure of a warm welcome in theological colleges. The lists of books for further reading have been thoroughly reconstructed and more satisfactorily arranged. "The text itself", as the Bishop says, "has been revised on conservative lines." That is to say, alterations have been made only where new emphases in theological thinking or the advance of historical research or the march of contemporary events have required them. As an example of a change due to a new emphasis in theological thinking, we may take the following sentences in the original edition (p. 29): "The nation of Israel attained to the truth of the Unity of God rather by the line of religion. The Jews had neither taste nor capacity for speculation and abstract thought. But they possessed a 'genius for religion'." In the new edition, we read instead (p. 23): "The nation of Israel attained to the truth of the unity of God, not by speculation and abstract thought, but through historical revelation and prophetic insight." The march of historical events is responsible for an additional paragraph on total warfare (p. 442). There are some corrections that one is surprised to find have not been made. For instance, Bicknell wrote

with regard to the Resurrection in St Mark's Gospel, "St Mark is unfortunately mutilated, but there can be (*sic*) no doubt that it went on to describe appearances of the risen Lord similar to those in the other gospels." This statement is allowed to stand.

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The late Théo Preiss, if he had lived longer, would certainly have made major contributions to New Testament theology. Some of his studies were published in 1952 under the title *La Vie en Christ*, a volume that was marked by a rare freshness and penetration. A selection of the essays which it contained has now appeared in an English translation, *Life in Christ* (Studies in Biblical Theology No. 13, S.C.M. Press, 7s.). The essays translated deal with the following subjects: "Justification in Johannine Thought", "Life in Christ and Social Ethics in the Epistle to Philemon", "The Mystery of the Son of Man", "The Vision of History in the New Testament", and "Was the Last Supper a Paschal Meal?"

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The New Oxford School Bible (O.U.P., 9s. 6d.), in addition to being finely printed and well bound, has the too uncommon merit of including the Apocrypha. Few schools can afford copies of the Revised Standard Version at its present price, though we hope it will be introduced into schools as soon as possible. A better edition than this of the Authorized Version could hardly be provided, and it will no doubt be widely used.

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All who have derived benefit from anthologies of passages for daily reading, such as *The New Christian Year* by Charles Williams, should take note of Principal John Baillie's *A Diary of Readings* (Oxford University Press, 15s.). Its sub-title describes it as "an anthology of pages suited to engage serious thought, one for every day of the year, gathered from the wisdom of many centuries". It differs from *The New Christian Year* in that a single, longer passage, occupying a whole page, is given for each day. Since *A Diary of Readings* is not arranged according to any kalendar, one can start to use it at the beginning on any day of the year. Dr Baillie's range of selection has much in common with that of Charles Williams, but is even more catholic. He draws upon the writings of nearly two hundred different authors. His book has the further advantage that an index and exact references are supplied, so that the reader can pursue to their source and into their context passages that particularly engage his "serious thought".

Is Christianity Intelligible?[1]

For all branches of knowledge there is the question of communicating their findings. For Christianity the problem is both highly

[1] This article is based on a Third Programme broadcast talk.

particularized and highly complicated. For the peculiar thing about Christianity is that it lives by communicating itself. And further, the self which it tries to communicate is not just a communication. It is not merely a message about the world, or man, or God, which it wishes to get across. But its message is a combination of a message with the Messenger. It concentrates this unique effort in what it calls the Word. The message of Christianity is words plus the bringer of the words, it is the teaching and the Teacher, it is an intellectual content claiming to be truth, along with a living Being claiming to be the living truth. The world of thought and the world of existence come together in this unique identity called the Word of God. The two worlds are not seen as an amalgam, nor as a combination to be grasped in two successive moments. But they are seen as *one*: not the message and then the Messenger, not one without the other; but both together, in one, the living Word.

So the problem which faces us is not just one of words, of a traditional content of a message. It is not a philological or literary-critical question, primarily; nor a historical one in the sense of uncovering origins and tracing connexions. It is a historical question in a deeper sense, it is a question about history and its relation to us who live now. How can a message which is also the Messenger be got across to us now, to each of us here and now, in our own present life? How is it possible to speak sensibly about a past event (a message and a Messenger) in terms of my present life? My present life, of course, is itself no simple element; it is not a separated entity, not even physically, though it is possible to speak of an *individual* in a physical sense more easily than in any other sense. But my personal being is a centre which is connected by its very nature with other personal centres—indeed, in a full analysis, with *all* other personal centres—as well as with structures or orders of being of many different levels of significance. Thus the question of connexion between the personal centre and a past message-cum-messenger involves us at once in a whole series of questions about our life in society.

There are many ways of approaching this question of the relation of individual life to historical being. And in fact all the arts and sciences may be regarded from one point of view (not always, of course, the most important for any particular science or art) as being the study of man in history. Theology is called upon to justify itself as a study of man—of course in a quite special sense, since the Word it talks about involves a quite special assertion about man (namely, that God is in him)—but still, a study of man in history.

But of course this special assertion makes theology different from other studies. As the primary element of its study there is the belief, and the affirmation, that God has spoken, that is that the message, given by the Messenger who is called traditionally the Son of God, is not only a piece of information about God and man and the world; but is an indissoluble unity of message and Messenger. How can this strange affirmation ever be resolved by examination into other elements which may be more comprehensible than itself?

There is here an ultimate, behind which we cannot go; an irreducible surd—call it what you like, the point is that *we* did not start this hare, it started of itself, or it is simply there, and cannot be explained away. This is the stumbling-block, as Paul called it—the stone you stub your toes against. It is the really novel and unfortunately hard mystery of Christianity. I say "unfortunately", from the point of view of the ordinary, natural man, with his inquiring mind. But a lot more could be said about it than that—especially the remark of Augustine which sums up the Christian dialectic so neatly—*o felix culpa*, oh happy fault in man which made such a mysterious stumbling-block necessary, the Rock placed in the midst of the swirling stream of human life by God himself, the Rock which is God himself.

This elemental givenness in Christianity can never be wished away, and it remains to be the despair of all who want to be too liberal and give everything away in a false understanding of what constitutes charity and tolerance. You either believe, or you do not, that in this fundamental situation there is a given, a datum, which makes all the difference. But before that dreadful moment, in which you have to face or turn away from that givenness, there are many subsidiary hardships or occasions of stumbling offered to the intelligence, which are not genuine at all, but accidental. And when they claim to be difficulties inherent in the nature of Christianity, then they may be called downright frauds. Christianity is hard enough, at that centre I have mentioned, without being made hard in the wrong way.

The main hardness which is merely adventitious and spurious is the one which takes refuge behind this talk about communication. I do not mean the problem of communicating the real thing, that *differentia* of Christianity, what makes it really different from every other religion (and to my mind not really a religion at all). *That* can be communicated only in the context of the living community, where the Christian preacher really faces, along with his listeners, the radiant centre from which his message derives its power. A Third Programme talk is not the place for that kind of action. But I mean, rather, the substitute-difficulty of the thought-forms in which Christianity usually makes itself known, or tries to make itself known.

The problem lies deep in European history. Since the Renaissance there has been a growing confusion and distress throughout the Christian community of Europe. Since the rise of the sciences, and in particular the science of historical criticism, the secure and universal *Weltanschauung* of Christendom has disintegrated. The Church has lost its clearly defined relation to the world and to God. It is no longer able to communicate its message within the traditional thought-forms, because these forms are no longer transparent and accepted. To put the failure quite concretely, the Church has not got a real exegetical method: it does not know what the world is, or what man is, or what the Church itself is. "The day of the Lord"; "be ye holy"; "God so loved the world, that he gave . . .": these are cardinal sayings about the message and the Messenger—but where

do they stand, in the midst of our intricate modern society? And how can we have any firm relation with the living truth in them, if these words are simply wobbling about in a kind of vacuum which people are inclined to call a "religious" atmosphere and by so calling it to dismiss it?

The answers are not too difficult, if we take the proper line of exegesis, i.e. if we draw out the right sense in these words in a responsible way. So let me take you on an exegetical excursion through some of these important New Testament words. Take first the word "world", the Greek word *Kosmos*. This word has four distinct but related meanings. First, it means the whole of creation, everything that is not God. Second, it means the world of men, please note, of *all* men, that is, the whole of human history. Third, it means the world as opposed to God, an independent entity which has broken away from God. Lastly, it means the world as loved by God.

Throughout the New Testament these meanings are simultaneously present in more or less strength. So the New Testament sees that the world which is against God is at the same time the world for which God is. It is the one world with which God is concerned.

For the individual who looks at the Christian message this means that he is not invited to leave the world, but to be in it in a new way. He is left in it, with all its tensions and fears (in which he shares); but he is not left alone in it. He is given a keen solicitude for it, just as it is. He is not left in it in order to force it to take a new shape; but primarily, in order to enter into its nature, to exist in and for it, that is, in the common but almost entirely devalued phrase, in order to love it. He does this not by himself, but in the community which believes as he does. He is therefore, in a special sense, different. And this brings us to the second word—*holy*.

The Christian believer is holy—but not in the sense of possessing a kind of static substance called holiness. This difference is present in the Christian's life only so far and so long as he enters dynamically into the world for God. He does not possess anything, but he is put into a relation with the world by which he is simultaneously *for* and *against* the world. The full meaning of this kind of entering into the life of the world may be seen in the life which Jesus the Messenger lived: a life of sacrificial self-giving.

This is a personal or existential matter. It does not justify our setting up a rigid distinction between sacred and secular, or holy and profane. The New Testament has nothing to say about such a distinction. The Christian's relation to the world is a dynamic one, in which his ideas of the world as one, and as God's, and as opposed to God, are coalesced in his practical concern for the work he is given to do.

None of what I have said so far involves any ultimate stumbling-block to the mind of modern people. It does involve the relation with the given fact of God's action, which needs a positive constantly-renewed exercise of faith. But it does not run counter to any part of the given situation of man's terrestrial problems and duties. On

the contrary, it runs, as it were, through these problems and duties, making them transparent with a demand which unifies them and strengthens them. In other words, it gives him a reason for living and for doing aright the things which lie to his hand to do.

Two other linked words of the New Testament can be brought in to help still more to clarify the situation: the Church and the New Age. Just as the individual has no prerogative of holiness, neither has the institution of the Church. It is clear that the Church is an absolutely essential means for preserving the history, the historicity, of the message and the Messenger. But it is equally clear that it possesses no special virtues; but is only a historical form in which the dynamic life of the community is handed on from generation to generation. The real virtue resides in the life of God's Spirit, which is given, where it can be endured, in each situation. "The Coming of the Lord": we must not be misled by ancient mythology or modern obscurantist revivalism into thinking that there is something sub-scientific, or abnormal, or superhuman, in such words, or that the New Age is going to come with a mighty splash in some kind of supra-historical end of all history. The marvellous thing has already happened, and awaits our reaction: namely, the new kind of life which the Messenger and his message offer to the world—just that same newness I have already mentioned when I used the words "sacrificial love". Paul also speaks of "filling up that which is lacking in the afflictions of Christ". There is plenty of scope, in other words. And the remarkable thing is that there is no other unitive force with such compulsive power as this force which is really weakness, on any natural view of things.

I have wandered a bit from my New Testament definitions; and I dare say if you love the Church you are a bit appalled by the meagreness of my remarks about it. However, if you are really content with it, then you do not need my analysis. I am more concerned about the attitude of those who are inclined to write the whole of this New Testament material off as just outdated mythology. The kind of language that is often heard in sermons and mass meetings is indeed a stumbling-block; but it is spurious because it tries to lure you back into an uncritically accepted mythological world of thought. The question in my title, whether Christianity is intelligible, I believe can be answered with Yes—provided you really want a kind of inner relation which flows out in action, existential action, irrespective of the delusive forms in which a lot of Christianity is still expressed today. The Church is not an ark, to save us from the flood which is so near our doors; it is much more like a hope for a new community, pre-formed in the Messenger, with a language neither of mythology nor of science; but of a truth which is at the same time a being. Really to live in hope is a very remarkable achievement; it is possible only if through the blurred outlines of our old and tired society there can be seen the lineaments of a new world, a new age.

R. Gregor Smith.

The Image of Moses in the Synoptic Gospels[1]

THE title of this paper suggests that it develops the thesis of the paper which immediately preceded it on "Jesus the New Moses" by the Rev. Claude Chavasse (which was the substance of his article in THEOLOGY, July and August 1951; I understand that he will be publishing his researches in book form shortly). But in fact my own purpose is more general—to consider the validity of typology in interpreting the Synoptic Gospels; and I have chosen the theme of the New Moses in order to limit the range of the illustrations of my argument.

My starting-point may be best stated in words borrowed from St Irenaeus (*Adv. Haer.* IV, xxiv, 4): "These things were acted beforehand . . . (and) previously declared by the prophets, but were accomplished in the Lord's person; and the same is still true with regard to us, the body following the example of the Head." This means that there is a real unity between the theology of the O.T. and its N.T. fulfilment, which covers also the incorporation of the Church into that fulfilment. As it is for the early Church a new theology it has not yet found its own dogmatic formulation. Therefore it can only be expressed in terms of the O.T. theology which it both fulfils and supersedes. If the work of Jesus is redemption, then it is a new Exodus; and if he is the leader of a new Exodus, then he must appear (at least implicitly) in the character of a new Moses. If we can trace back such a theme to the writers of the Synoptic Gospels, and behind them to our Lord himself, then we shall have gone far to bridge the gap between the simple gospel story and the developed dogma of the Catholic Church. I have therefore selected various incidents relating to the Person and Work of our Lord, in which a connexion with Moses may be easily discerned, beginning with his Baptism and the Temptations.

(*a*) John's baptism took place at the Jordan, and if the place mentioned in John 1. 28 (whether the reading be Bethany or Bethabara makes no difference) may be trusted, it was close to Gilgal, the very spot where the Israelites passed through Jordan on foot under the leadership of Joshua, thus repeating the passage of the Red Sea under Moses. Thus Jesus in his baptism is symbolically leading a new Exodus through the waters, and his authority as leader is declared by the messianic anointing of the Holy Spirit and the words of the Father from the cloud. Jesus/Joshua is the successor of Moses. Joshua of old was not so great as Moses, for "there hath not arisen a prophet since in Israel like unto Moses" (Deut. 34. 10). But this new Joshua has himself the Spirit that rested on Moses. And here I will dare to strain your credulity by suggesting that the divine words "Thou art my beloved Son, in whom I am well pleased" go right behind the Servant Song of Isa. 42. 1 to Moses himself, who in Num. 12. 3, 7 is the meek servant of the Lord with whom God speaks mouth

[1] A paper read at the "Theology and Ministry" Convention at Christ Church, Oxford, Sept. 1954.

to mouth, and who passed on the Spirit to his successor Joshua (Deut. 34. 9). And so these few pregnant words reveal the one Christ as not only the new David, not only the anointed Servant, but the new Moses as well, who will lead the final deliverance from bondage. Here then is evidence that Mark incorporates a tradition which implies the Moses theme.

(*b*) The scenery of the Temptations is clearly reminiscent both of Moses' sojourn on Sinai forty days and of the wanderings of the Israelites forty years (besides recalling Elijah's long fast). The Temptations are concerned with our Lord's redeeming work, and for each one his answer is drawn from the Law of Moses, Deut. 6 and 8. Moreover the final temptation in Matt. 4. 8 is described in language strongly reminiscent of the death of Moses, when the Lord took him up to the top of Pisgah and showed him all the promised land (Deut. 34. 1). The verbal connexions between these two passages are such as to suggest deliberate typology on the part of Matthew.

(*c*) This impression is strengthened when we turn to the Sermon on the Mount. It is of course universally regarded as a New Law, comparable to, but radically superseding, the Law of Moses, and the setting is naturally compared with Moses on Sinai. But it does not seem to be generally noticed that the words in 5. 1, "he went up into the mountain", are an exact quotation of the LXX of Ex. 19. 3, which describes Moses' first ascent to receive the Law.[1]

(*d*) When we turn to Luke this conscious and deliberate introduction of typological phrases may be regarded as certain. Moses is an important figure in the account of the Transfiguration in all three Synoptic Gospels, but Luke has some special touches. To him the Transfiguration reveals Jesus as the new Moses, the "prophet like unto me" of Deut. 18. 15, 18. He alone mentions the fact that it was when the disciples were waking from "sleep" that "they saw his glory" (9. 32)—these phrases bear a close resemblance to the LXX (but not the English) of Num. 12. 6–8, in which we are told that the Lord, though he normally speaks to his prophets in "sleep", speaks to Moses mouth to mouth and lets him "see the glory of the Lord". Again, Luke alone mentions the subject of our Lord's conversation with Moses and Elijah—it is his "decease"—his "exodus"—that he is about to accomplish at Jerusalem. May we venture to suppose that the word *exodos* is used here almost as a theological keyword? Finally Luke changes the divine words spoken from the cloud in such a way that they once more refer to the Servant of Isa. 42. 1, and also recall the prophet like unto Moses: "unto him ye shall hearken" (compare Luke 9. 35 with the LXX of Deut. 18. 15).

(*e*) Luke also has a very interesting variant in his report of the

[1] This may seem far-fetched, and of course when such simple words are concerned the exact correspondence may be just coincidence. But the Greek says Jesus went up to *the* mountain—the article needs explanation. After looking through nine columns in Hatch and Redpath s.v. *oros*, I discovered only three exactly similar references: Ex. 19. 3; 24. 18; and 34. 4. All these refer to Moses' ascent of Sinai.

Beelzeboul controversy. In Luke 11. 20 we read: "But if I by the *finger of God* cast out devils, then is the kingdom of God come upon you." The parallel in Matt. 12. 8 has "if I by the *spirit* of God", etc. We need not be concerned for our present purposes which of these is the original version. It is sufficient to note that Luke's version clearly invites the reader to compare the work of our Lord in casting out devils with the miracles which Moses did to persuade Pharaoh to let the people go. For in Ex. 8. 19 the magicians, who have failed in their own attempts to produce a plague of lice, exclaim "This is the finger of God!" Here the theological significance of the typology comes to the surface. For if our Lord's exorcisms are comparable to Moses' miracles, then they bear the same relation to the main redemptive work; and the casting out of an unclean spirit is not simply the spontaneous act of a compassionate nature, but is a taste and a pledge of the casting out of Satan in all his manifestations in the drama of the cross. Moreover if Luke here preserves the true version of the words of our Lord, then the Moses typology has been traced back to our Lord himself.

(*f*) My final example is from Mark, and gives the impression that our Lord was employing Mosaic typology even though the evangelist himself need not have been conscious of it. It is drawn from Dr L. S. Thornton's work *The Dominion of Christ*. He notes that phrases in the account of the healing of the man with a withered hand (Mark 3. 1–6) recall two significant incidents in the history of Moses: the miracle of his leprous hand (Ex. 4) and the stretching out of his hand to cause the waters of the Red Sea to return after all the Israelites have passed through them (Ex. 14). The allusions are clear when the phrases for "stretch forth thy hand" and "his hand was restored" in the Greek are compared with the similar phrases in the LXX of these two Exodus incidents. Again we can compare the work of the old Moses and the new in order to find the theological significance. The leprous hand of Moses is a sign that he has been sent to deliver the Israelites: when he stretches out his hand over the Red Sea this great act of deliverance may be regarded as completed, for the army of Egypt, which represents the power of evil of the primeval chaos-monster (Ezek. 29. 2), has been overwhelmed once and for all. So also with our Lord: the healing of the man with the withered hand is a sign of the work of redemption which he has been sent by the Father to do—and because it involves doing good rather than evil on the sabbath day (Mark 3. 4) it points forward to the final conquest of evil which will be achieved by his death and resurrection. The restoration of a man's withered hand is a pledge of the full restoration of our manhood in Christ, and a promise of the eternal sabbath when death, the last enemy, has been destroyed. And because this incident is similar to Moses' credentials, it stakes the claim that Jesus is the agent of this redemption. Consequently the enmity of the scribes may now be seen as their reaction to the implied claim that a new Moses is here—there is clearly much more in this than a mere quibble over sabbath regulations.

I have given a variety of examples to show that the New Moses

theme is deeply embedded in the Synoptic tradition. These light touches combine to create a *feeling* that the work of Jesus is to lead a new Exodus. Nevertheless this is not a claim that this typology is the primary aim of the Synoptists. They do not give elaborate jig-saw puzzles but real "lives" of Jesus. But inevitably, because of the very nature of the life that they are handling, every now and again the "right phrase" when writing up a particular incident will present itself to the evangelist's mind from a half-remembered LXX passage which the matter in hand itself suggests. We have seen that the Moses typology has influenced Luke in his description of the Transfiguration; but he would be full of indignation if it were suggested that he had falsified the historical event on account of his typological interests. The facts are true, and the image arises out of the reality.

Moreover we have seen evidence that this typology goes back to the mind of our Lord himself—along with all the other allusions which the titles Son of Man and Son of David suggest. Consequently his works of compassion and his purely ethical teachings fall within the setting of a very complex fulfilment of O.T. types. This raises their significance from the immediate circumstances to the cosmic extent of redemption. Thus typology of this kind is a valuable aid to the defence of the faith, for it shows that theology is not an ecclesiastical edifice superimposed upon the "simple gospel", but is integral to the simple gospel itself. The typological images spring from the gospel reality and define the cosmic scope of the present fulfilment which Jesus both preached and effected. They are worth searching for, for they show that, at a time when dangers of cosmic proportions threaten, there is a Salvation, a new Exodus, of equal magnitude.

BARNABAS LINDARS, S.S.F.

Bishop Lancelot Andrewes and the Public Worship of the Church

CANON G. W. O. ADDLESHAW, in *The High Church Tradition* (1941), includes the name of Bishop Lancelot Andrewes (1555–1626) in a list of the twelve "most eminent High Church writers on liturgy in the seventeenth century".[1] Much has been written about Andrewes as a preacher, as a theologian, and as a man. Little has been done, however, to present systematically his views and practices concerning the public worship of the Church. This may be due to the fact that, unlike Richard Hooker, Herbert Thorndyke, Jeremy Taylor, and others in Canon Addleshaw's list, he himself left no complete work on the subject, and the information must be extracted from his sermons and miscellaneous writings.

On the negative side, many of Andrewes' sermons reveal the contemporary attitude to public worship and the theological contentions which disrupted its due order. "I know not how, our carriage, a many of us, is so loose; covered we sit, sitting we pray; standing, or

[1] Op. cit., pp. 30–32.

walking, or as it takes us in the head, we receive."[1] He complains of the "evil custom" of leaving the service before the blessing.[2] "Our 'holiness' is grown too familiar and fellow-like, our carriage there can hardly be termed service, there is so very little of a servant in it."[3] In his IXth Sermon on the Resurrection (Easter Day, 1614) he deplores the contentiousness of those who refuse to kneel, particularly to receive the Sacrament, and deals with the arguments they raise against the practice.[4] Adoration is neglected—"most come and go without it, nay they scarce know what it is. And with how little reverence, how evil beseeming us, we use ourselves in the church, coming in thither, staying there, departing thence, let the world judge".[5] The Altar, too, is neglected, and "the highest and most solemn service of God" fares worse than any other. People attend divine service not for worship but to hear a sermon—"all our 'holiness' is in hearing, all our service ear-service".[6] This is the very spirit of the age. "Now is the world of sermons. For proof whereof, as if all our godliness were in hearing of sermons, take this very place [i.e. the royal chapel at Greenwich], the house of God . . . ; come at any other parts of the service of God . . . you shall find it in a manner desolate. And not here only, but go any whither else ye shall find even the like."[7] Even in this matter of sermons, however, the people are unsatisfactory. "We come to it if we will, we go our ways when we will; stay no longer than we will, and listen to it while we will; and sleep out, or turn us and talk out, or sit still and let our minds rove the rest whither they will; take stitch at a phrase or word, and censure it how we will."[8] The sermons themselves leave much to be desired. "Words we hear, every foot; but I dare not say *the* word always."[9]

It is in a sermon on *the Worshipping of Imaginations*, preached in 1592, at St Giles, Cripplegate, where he was vicar, that we get Andrewes' most detailed commentary on the vagaries of the worship of his day. He deplores the neglect of the Sacrament, alleging that some communicate only once a year. If we do not communicate as often as the Primitive Church we should do so as often as the Church celebrates, "which, I think, should do better to celebrate more often".[10] He refers to the Puritan practice of discontinuing the use of the Lord's Prayer in public worship. Horton Davies describes this controversy as "the crux of the liturgical problem. . . . The history of the discussion tends to show that the more radical Puritans and Separatists regarded the Lord's Prayer as a pattern and held that it was not intended that it should be repeated."[11] Andrewes describes this Puritan practice as "a most fond imagination . . . never once dreamed of before".[12]

[1] Easter Day 1621. Cf. *Ninety-Six Sermons by . . . Lancelot Andrewes* (*Library of Anglo-Catholic Theology*, 5 vols. 1841–3), Vol. III, p. 33.
[2] Prepared to be preached, Easter Day 1624; op.cit., III, p. 82.
[3] 5th Nov. 1617; op. cit., IV, p. 374.
[4] Op. cit., II, pp. 335 ff.
[5] 5th Nov. 1617; op. cit., IV, p. 374.
[6] Ibid., p. 377.
[7] 1607; op. cit., V, pp. 186–7.
[8] 5th Nov. 1617; op. cit., p. 377.
[9] 1607; op. cit., V, p. 191. See the whole sermon for Andrewes' views on preaching and hearing sermons.
[10] Op. cit., V, p. 67.
[11] Horton Davies: *The Worship of the English Puritans* (1948), pp. 69, 99 ff.
[12] 1607; op. cit., V, p. 68.

Members of the Church of Rome in their worship "pray they not wot, and so making their 'understanding unfruitful' ", and that is against St Paul. Andrewes characterizes their use of psalms and rosaries as "much babbling after the heathen manner". On the other hand, the Puritans, while finding fault with a set liturgy, "which they call stinted prayers", devise extempore prayers, whereby "they so occupy their minds with devising still what to say next, their spirit is 'unfruitful' ". Moreover, instead of rosaries and a multitude of prayers, "they bring in the Pharisee's imagination of 'long prayers' . . . And this they take to be a great part of holiness, but indeed it is nothing but the former superstition drawn in backward."[1]

We turn now to Andrewes' positive teaching. First of all, he points to the distinction between the Liturgy, the prayer of the People of God, and the private prayer of the individual. "We must learn to distinguish the Liturgy and the public service of God in the Church from that private devotion which our Saviour would have us perform daily when He saith, 'When thou prayest, enter into thy chamber'."[2] When we come before the presence of the Lord of the whole earth "our 'holiness' should have a kind of beauty with it", and irreverent, careless, undevout behaviour is displeasing to God.[3] A man can never be too reverent in his approach to God. Worship, therefore, must be "uncovered, and a barefaced religion; we would not use to come before a mean prince, as we do before the King of kings and Lord of lords, even the God of heaven and earth. . . . The wandering eye must learn to be 'fastened on him', and 'the work of justice' and 'peace'. The worship of the 'knees' 'to bow', and 'kneel before the Lord their Maker'. Our feet are to come before his face'."[4] The use of due ceremonial is based on the unity of man's nature. We can worship God in three ways—with the soul, with the body, and with our worldly goods, and as he made and gave all three we must worship him with all three. If he gave us our souls but not our bodies, then bodily action in worship is unnecessary, but if he made the body as well as the soul, let us then honour him with it. "If all our worship be inward only, with our hearts and not our hats as some fondly imagine, we give him but one of three."[5] Therefore sitting for prayer is not warranted—"he will not have us worship him like elephants, as if we had no joints in our knees"—and bowing at the name of Jesus is both scriptural and reasonable.[6] In the *Pattern of Catechistical Doctrine*, Andrewes gives five characteristics of ceremonies —they are to be necessary and not numerous, they are to be edifying, they are to be for good order, and they are to be for decency. He also gives five rules of behaviour in divine service—to observe unity (or "togetherness"), not to sleep, to be present in heart, not to talk, and not to depart till it is ended.[7]

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[1] Ibid., pp. 68–9.
[2] *Circa* 1580–85; op. cit., V, p. 357.
[3] 5th Nov. 1617; op. cit., IV, p. 374.
[4] No date; op. cit., pp. 554–5.
[5] Christmas Day 1622; op. cit., I, p. 262.
[6] See *Pattern of Catechistical Doctrine and Other Minor Works* (L.A.C.T. 1846), p. 136; *Sermons*, II, pp. 334 ff. (Easter Day 1614.)
[7] Op. cit., pp. 127, 135 f. Andrewes' authorship of this work is not undis-

In the XIIIth Sermon on the Resurrection (Easter Day, 1618),[1] in which he deals with the contention about the observance of Easter, Andrewes underlines the Church's power to decree ceremonies and to bind her members by those decrees. That the Church has this power is evident in Apostolic times and the contentious must be brought back to the custom of the Church, for if a man is contentious about ceremonies he will soon be contentious about more important things. "If he win ground in the Ceremonies, then have at the Sacrament; if he can disgrace the one, it will not be long but ye shall hear of him at the other."[2] "To advise what is comely and orderly in each age and place, is left in the power and discretion of the governors of each Church: *Visum est Spiritui Sancto et nobis.* And the custom of each Church is peaceably to be observed by the members of it."[3]

When we turn from Andrewes' sermons there are three sources for our knowledge of his actual practice—his *Notes on the Book of Common Prayer*, the description of Andrewes' chapel given by William Prynne, and his *Visitation Articles.*

1. In one of the MSS of the *Notes on the Book of Common Prayer*[4] there is a reference to the fact that the Third Collect at Morning and Evening Prayer "is in some places, by laudable custom, repeated of the people, as the Confession is".[5] Most of the *Notes*, however, are concerned with the Communion Service. After the Litany the ministers ascend to the altar with three adorations. If there are two ministers and both are priests one is to stand at each end of the altar, "representing the two Cherubims at the mercy-seat". If the second minister is a deacon "he kneels at the door". The commandments are read from the "door of the *septum*",[6] as also are the Epistle and Gospel. This practice, together with that of the minister descending to "the door" for the Confession, emphasizes the conception of the Liturgy as the Prayer of the whole Church. There is a note that in the Gospel, but nowhere else, adoration is to be made at the name of Jesus, "for there only is it in its right exaltation; and then men stand in a posture ready to make reverence". After the Creed "the priest adores", and he then removes "the basin" from the back of the altar to the front. The bishop, if he is present, ascends with threefold adoration, and kneels down at the altar. First, the priest delivers to him the wafer-bread in a canister from off the credence table, and then the wine "in a barrell on a cradle with

puted. It probably consists of notes of his lectures as Catechist at Pembroke College, Cambridge (*circa* 1580–85), taken down by one of his pupils. An edition was published in 1630, and another edition followed in 1641, which is the one printed in the L.A.C.T. Peter Heylyn in *Cyprianus Anglicus* (1688) speaks of another edition, published in his lifetime, "without his privity and consent", which "he always disavowed, as containing only some imperfect Collections, which had been taken from his mouth by some ignorant hand, when he was reader of the *Catechism Lecture* in *Pembroke Hall*". (1719 edition, p. 195.)

[1] *Sermons*, II, pp. 404 ff.
[2] Ibid., p. 409.
[3] 9th Jan. 1592; op. cit., V, p. 60.
[4] *Miscellaneous Works* (L.A.C.T. 1854), pp. 141 ff.
[5] Ibid., p. 149; cp. Cosin: *Works*, V, pp. 65–6.
[6] I.e. altar-rails.

four feet. These the Bishop offers in the name of the whole congregation, upon the Altar." He places his own offering in the basin, and then the congregation does likewise. The other ceremonies usually associated with this point in the service come immediately before the Prayer of Consecration. It is then that the priest washes his hands, a custom which Andrewes describes elsewhere as "a very high point, a thing which in civility might be used, but not made a *Tenoit* written in the forehead of the Church".[1] Then the bread is placed in the paten, the wine is drawn from the barrel, "*adinstar Sanguines erumpentis*", into the chalice, and water from the Triconale is added. In the Inventory of Andrewes' chapel the Triconale is described as "a round ball with a screw cover, whereout issued three pipes, and is for the water of mixture". After this the Prayer of Consecration is said. Each communicant is to say *Amen* after the words of Administration, and then, and not before, receive the Sacrament. Here it may be mentioned that Andrewes, like the other High Church divines, is definite in his view that the *Gloria in excelsis* should come after Communion, when, being through the Sacrament closest to the state of the angels, we are most fitted to join in the song of the angels.[2] Immediately before the Blessing the congregation is to return from the chancel to their seats for a little private devotion. On their way to their places they are to make at the chancel steps an offering for the poor of a small piece of silver, the priest meanwhile reading offertory sentences. "When all are composed in their seats, he proceeds to the Blessing."

2. William Prynne, in his description of Andrewes' chapel,[3] tells us that on the altar were two candlesticks, an alms dish, and a cushion for the book. The Communion vessels consisted of a silver and gilt canister for wafer-bread, "the tonne" upon a cradle for the wine, the triconale, two patens, and a chalice "having on the outside of the bowl Christ with the lost sheep on His shoulders; on the top of the cover, the wise men's star". Beside the altar was a side table on which stood the canister and the tonne before the communion, together with a basin, ewer, and towel, for the lavabo. There was also in the chapel "a triquertral censer, wherein the clerk putteth frankincense at the reading of the first lesson". Andrewes, in his *Answer to Cardinal Perron*, supports the use of incense on the ground that it was used by the Primitive Church—though for a purely practical purpose—and it is retained as evidence that "we are the sons and successors of those ancient Christians who in former times had used them . . . showing their communion in the former faith, by the communion of the former usages".[4] Also included in the inventory of the chapel were five copes, two altar cloths, and "a cloth to lay over the chalice, wrought with coloured silk".

[1] *An Answer to Cardinal Perron* (*post* 1620), in *Miscellaneous Works*, p. 31.
[2] *Sermons*, I, pp. 213–14 (Christmas Day 1618); 231–2 (Christmas Day 1619). Cf. Addleshaw: op. cit., pp. 108–9.
[3] *Miscellaneous Works*, pp. xcvii ff. The paper containing the description was found by Prynne among Archbishop Laud's papers.
[4] Ibid., pp. 33–4.

The worship in Bishop Andrewes' chapel appears to have been impressive. Isaac Casaubon comments appreciatively on the Primitive dignity of Andrewes' manner in celebrating Holy Communion, and Henry Isaacson tells us that "his chapel, in which he had monthly communions, was so decently and reverently adorned, and God served there with so holy and reverend behaviour of himself and his family, by his pattern, that the souls of many, that *obiter* came thither in time of divine service, were very much elevated, and they stirred up to the like reverent deportment; yea, some that had been there were so taken with it, that they desired to end their days in the Bishop of Ely's chapel".[1]

3. We come lastly to the *Visitation Articles*. Whatever Andrewes' own views and practices might be he, unlike Laud, never enforced them upon others. Fuller says of him that "he never troubled Parish, Colledge, or Diocess with pressing other ceremonies upon them, then such which he found there before his coming thither . . . content with the injoying without the enjoining . . . on others".[2] Nevertheless, it is clear from the *Visitation Articles* that Andrewes was concerned that there should be good order, reverence, and decency, in the worship in the churches under his charge. Two sets of these *Articles* survive, both addressed to the Churchwardens of the Diocese of Winchester, one dated 1619 and the other 1625.[3] The bishop inquires whether there is "a decent Table for the Communion decently placed, covered with silk, or other decent stuff in time of Divine Service, and with a fair linen cloth over that at the Administration of the Communion". In the 1625 *Articles* he asks whether the Holy Table is abused "by sitting on it, throwing hats on it, writing on it, or otherwise, as is not agreeable to the holy use of it". He inquires whether the minister wears a decent surplice and hood for divine service, whether he uses any bread or wine before the words of Institution, and whether he administers communion to those who refuse to kneel. He is also desirous to know if any remain covered during divine service or if any refuse to kneel for the prayers or to stand for the Creed.

Finally, attention must be drawn to two "extra-liturgical" forms of service drawn up by Bishop Andrewes—*The Form of Consecration of a Church and Churchyard*[4] and the *Forme used by the Lo: Bishop of Elye in Consecrating the Newe Church Plate of the Cathedrall Church of Worc*r.[5]—both of which have been regarded as models for subsequent forms of such services.

PAUL A. WELSBY.

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[1] Henry Isaacson: *Life and Death of Lancelot Andrewes* (1650), in *Miscellaneous Works*, p. xiii.
[2] Fuller: *Church History*, bk. xi, p. 127.
[3] *Miscellaneous Works*, pp. 111 ff. and pp. 125 ff.
[4] *Minor Works*, pp. 307 ff.
[5] *Miscellaneous Works*, pp. 159 ff.

American Letter

TOWARDS A NEW APOLOGETIC

THEOLOGIANS can be very dull people even though they spend their lives in thinking and writing about the most exciting things known to mankind. Perhaps that innate incapacity for excitement accounts for the fact that nothing at once thrilling and disturbing has roused the theological world since the putting into English of Schweitzer's *Quest of the Historical Jesus* nearly fifty years ago. One remembers that the flood of scholarly replies to that strangely ill-balanced and perverse production (which missed the purpose of the synoptic Gospels in their basic spiritual unity with St John) required a special issue of the *Hibbert Journal*. Even the literature of the secular world reflected something of the fantastic eschatology of a book which, despite its now moribund character, has lately been republished. Those were exciting days. Even the *krisis* theology of Karl Barth, despite the sturdy battling it has caused in continental circles, has created little real disturbance in the English-speaking theological world.

But now an American has written in twenty-five pages a document which, the moment its significance is realized, should create an unprecedented degree of excitement on both sides of the Atlantic. Of course, to think of England is to recall a headline in the London press which spoke of a great storm over the Channel as having "isolated the Continent": a point sufficiently illustrated by the insuperable difficulties encountered by Professor F. C. Grant when he attempted to get an English publisher for his great book *New Testament Thought*. But William Pollard's pamphlet *The Cosmic Drama* is, perhaps, at a different level. It is the work of one of the world's top physicists who has suddenly discovered that the "results" of contemporary nuclear studies are incapable of other than a theological interpretation. Otherwise we live in a universe at once meaningless and futile. But Dr Pollard does not dwell within the narrow walls of metaphysical dialectics wherein intellectual theories so often ride to their conclusions without regard for correcting facts. He has become a theologian through the accident of discovery. Nuclear research, not alone his own but also that of others, has made imperative a view of the universe around us as the immediate act of a Creator. Genesis is in fashion again. That which was "without form and void" abruptly came into existence. Nothingness was superseded by the first forms of matter. Before evolution . . . God! Now, as Dr Lowther Clarke has said, "the theologian has all he wants in the doctrine of Creation, whereby the universe was set in operation. If that is granted, the principle of 'interference' from without is conceded".[1]

But before proceeding to further comments on William Pollard perhaps he should be identified more exactly. Once he was Professor of Physics at the University of Tennessee. While there he became so well known among physicists that, when the Oak Ridge Institute

[1] *Concise Bible Commentary*, p. 285.

of Nuclear Studies was established in 1947, he was appointed as its Executive Director. Consequently it would not be easy to find a living man of science who happens to know more of such hideous things as hydrogen bombs, or of such blessed creations as the methods of using the fruits of atomic fission for the healing of the ills of men. But Dr Pollard, whose brilliant literary gifts well match his scientific skills, is more than a man of science. He is a priest of the Church; one who was led first into the faith, and then into the priesthood by the very implication of his labours—let us call them "revelations" —in the field of nuclear research.

A New Contribution. It is reasonably safe to say that, in *The Cosmic Drama*,[1] we have the first primary contribution to the apologetics of theism in many years. Hitherto, from the days of A. B. Bruce to Alan Richardson, apologetics have consisted largely of the adaptation of accepted ideas to the atmosphere of the contemporary intellectual world. Teleology, for instance, has been a skilful adjustment of what is believed to be design in nature as seen from the theoretical standpoint of science at a particular moment. Paley's watch, adequate enough for its purpose as an illustration of a planning creative mind in pre-Darwinian times, lost its validity with the acceptance of the evolutionary principle. But now, if Pollard's statement of the fact of Creation proves to be correct, we are lifted out of the variable world of dialectic—a contention between brains!—into a realm of indisputable fact. In short, we know *how* and approximately *when* the primary act of Creation occurred. We no longer can rest upon the really naïve assumption that "that which is always was". We have moved out of faith, or speculation, into certainty.

Dr Pollard, of course, is summarizing a full account of this theory of an act of instant creation at a given point of time worked out by Professor George Gramow with the able assistance of R. A. Alpher.[2] This, of course, is the story of the initial creative act. It has nothing to do with the prolonged history of the evolutionary aftermath which, after all, is adequately dealt with through the methods of our commonplace apologetics. Perhaps I may risk an injustice to Dr Pollard by venturing to summarize an extraordinarily pertinent paragraph while omitting for brevity's sake the technical scientific contents . . . except to say that the time element in the calculation is measured by the accepted rate of radioactive decay. "In the picture of the opening act of the cosmic drama presented in this theory, at the particular moment some four billion years ago when the universe was formed, there appeared a vast cloud of particles called neutrons . . . in a state of exceedingly rapid expansion. There were no atoms or molecules . . . ; not a particle of any kind of matter that we know in our everyday experience; nothing but neutrons." This, of course, was the primary act of Creation in which something instantly was brought into being out of nothing. In a swift series of technical sen-

[1] Issued by the National Council, 281 Fourth Avenue, New York 10, N.Y., at 25 cents, or six for $1.00.

[2] Published in Gramow's *The Creation of the Universe*, Viking Press, New York. 1952. This is a readable book even for the non-specialist.

tences Dr Pollard reveals the process through which radioactive decay in the neutron cloud produced those protons and electrons which constitute the nucleus of the atom . . . the primary character of matter as we know it. "The theory of Alpher and Gamow shows that the whole process would be essentially complete within half an hour's time." All this, of course, is followed by a graphic account of *The Formation of the Elements,* a description of *Galaxies, Stars, and Planets,* and the inevitable evolutionary story of *Living Forms . . . and Man.*

The Challenge of Tension. My summary of a mere segment of Pollard's pamphlet is almost ridiculous in its brevity, but it does point the issue. The Gamow theory seems to be generally accepted, even though men of science who happen to be non-theists desperately hope that some new discovery may rescue them from the intellectual predicament in which they find themselves. The author of *The Cosmic Drama* makes us acutely aware of the terrific tension set up in "unbelieving" scientists by this unprecedented situation. "When", he writes, "confronted with even the possibility that this whole vast universe was brought into existence at a definite instant of time . . . such a person is likely to experience a fleeting sense of the overpowering compulsion of transcendent purpose. A brooding doubt about the validity of his own basic presuppositions may assail him. Can man really count on the belief that he stands alone in the universe? Can he really depend on the inertness, neutrality, and impersonality of the universe? How safely can he rely on the theory that only that knowledge which is derived by the methods of the natural sciences corresponds to reality? . . . The tension created by this situation is made all the more severe by the realization that creation as such is not a possible object of scientific inquiry or demonstration."

One suspects that there is something autobiographical in this booklet. The author has been compelled to choose, as indeed he does, between meaninglessness . . . an eternal, uneasy intellectual impotence, and the tremendous proclamation of the grand saga of Genesis which fits so readily into the pattern of Creation spelled out by the new discovery. He knows, as does any other physicist in active contact with nuclear research, that the universe around us came abruptly into being four billion years ago. He is aware that modern science has never been able to reconcile itself to the preposterous theory that "once upon a time 'something' spontaneously created itself from nothingness". That miracle would be too much even for the guileless devotees of a science content to rest upon unfinished business. He must say, since nothing less nor other meets the pressure of the intellectual demand . . . "In the beginning, God!"

This brief letter does but ill justice to a thesis written with an eloquence second only to its authority. Certainly, though some will refuse to accept its implications, *The Cosmic Drama* has laid the foundations for a new apologetic singularly convincing to "the man on the street". No longer will he content himself with the futile

pietism which met the challenge of Darwinism with the phrase, "Some call it evolution, but others call it God". The point no doubt is that the evolutionary process is descriptive only of the aftermath of the primary creative act: the divine mode of bringing to completion the original work of his creation.

ERIC MONTIZAMBERT.

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CORRESPONDENCE

A NEW AND CATHOLIC MODERNISM

To the Editor of THEOLOGY.

DEAR SIR,

Now that I have put on paper the above title, I realize at once that it may raise more questions than I intend. But I shall let the title stand, for it seems to me that it describes, aptly enough for those who are not simply prejudiced, what may very well be the new development in British and American theology in the next decade or so. For there are straws in the wind. I need cite only three, all from Britain, although as one living in the United States and in close touch also with currents of thought in Canada I could note many others on my side of the Atlantic.

The recent article in THEOLOGY by Mr B. M. G. Reardon, entitled "Has 'Biblical Theology' Served its Turn?", is the first British "straw"; here the writer insists on the need for such a new theological formulation as shall present "in currently intelligible language the meaning of revelation for twentieth-century man", and points out (in vigorous language, but not unfairly) the failure of the popular "biblical theology" to do precisely this. In the *Church Quarterly Review* for January 1955, Canon C. B. Armstrong of Worcester gives us another "straw". His essay in that journal is a brief but pungent critique of the attempts of certain contemporary theologians (he cites Canon Richardson, Professor Turner, and Dr Farrer) to by-pass the critical problem of historical evidence in the matter of miracle and Christology by applying *a priori* theological considerations, such as a particular definition of the person of Christ as divine and human, instead of examining what evidence there may be for this or that reported work of our Lord. Finally, in a thrilling little book by Dr Nathaniel Micklem, *Ultimate Questions* (the Cole lectures at Vanderbilt University, Nashville, Tennessee, U.S.A.), the

stalwart defender of "Catholic Congregationalism" makes an appeal for a new theological orientation which will not be, as he feels traditional theology and neo-orthodox theology is, "pre-Copernican" and in many ways incredible (e.g. the conventional doctrine of Christ).

As one whose personal theological history has moved from an early conservative Anglo-Catholicism through the stage of Catholic modernism and then on to a modified neo-orthodox Catholicism of the Anglican variety, I have myself been conscious during the past decade of an increasing dissatisfaction with the position criticized so ably by these three men, and have come to the conclusion, inescapable for me, that while we have all profited enormously by the "biblical theology", the "neo-orthodoxy", the "return to tradition", and the like, we must return to what was in fact my "second stage"—a Catholic modernism which will indeed be firmly grounded both in Scripture and in tradition but which will go on to do precisely that which Mr Reardon asks (in the phrases which I have quoted from his essay).

The "modernism" which is demanded of us is not to be confused with "liberal Protestantism". That is to say, we are not to seek to reduce the imperative and (if you will) the "offense" of the gospel by making it simply the re-publication of the religion of the good and moral man. Neither can we rest content in a "value-theology" after the Ritschlian pattern. We must retain the "high" view of the nature of the Church, the emphasis on the institutional and sacramental life of the Christian, the stress on the scriptural revelation as normative for any Christian theology, the great central Catholic affirmations of Trinity, Incarnation, Sin, Atonement. If "modernism" has come to mean, for many, a "reductionist" Christianity, it will not do; that is why I put "new" in my title—although I do not believe that English modernism, in its main stream, ever sought such "reduction" (and I cite here Sanday, Bethune-Baker, Rashdall, to mention only those now no longer among us). Furthermore, the modernism must be "Catholic", if by this we mean exactly those great assertions of Church, sacrament, etc., which this word suggested, say, to Baron von Hügel. It is, indeed, in his massive Catholicism and equally impressive modernism that we find, perhaps more clearly than anywhere else, both the temper and the method that we so greatly need.

I rejoice that Mr Reardon has seen fit to suggest a deeper consideration of the French "Christian philosophers"—Blondel, Laberthonnière, Le Roy—for it has seemed to me in the last few years that these men can provide for us, and especially I should say the last of them, a philosophical approach which is peculiarly pertinent. In the United States, I believe, the recent writing of Professor Hartshorne at the University of Chicago and his theologian-disciple Professor Daniel Day Williams (who next year will succeed Paul Tillich at Union Theological Seminary) is moving along these same lines, although in Hartshorne's case the approach has been more strictly from the side of philosophy and the philosophy of science. Tillich himself is of enormous importance here, for despite the difficulty of

his terminology and the involved nature of his thought, he is moving towards, if he has not indeed reached, the kind of synthesis which in the main is both meaningful to our contemporaries and (as I think) adequate to the kerygmatic theology on which he lays such stress.

But for Anglicans, surely, the tradition in which we live has provided a background and an impetus to such a new and Catholic modernism. I have just been re-reading Dr Douglas Richardson's stimulating and informative *Causes of the Present Conflict of Ideals in the Church of England*, a book which was published in the twenties and received far too little attention; one emerges from that re-reading with the conviction that it is the very genius of Anglicanism to be a "liberal Catholicism" and one regrets that because of the current contempt for that adjective the idea which it suggests, at a deep level, is so often rejected. The great names in Anglican thought, from Hooker, through Laud and Jeremy Taylor, to Temple and Tennant, Inge and Webb, Quick and Tennant, again to mention only those now dead, have all stood—in varying ways and with differing emphasis—for this kind of enterprise: the re-working of the Christian faith, "as this Church hath received the same", in the light of the best thought of the time and with due concern for the apologetic which can be made for men and women who must live and work, think and pray, in that time.

This letter is not the place to attempt to work out, even in rough outline, the kind of re-statement which will be "intelligible for twentieth-century man", although I, like many others who share in my conviction, have been attempting this in regard to specific doctrines. I should like to conclude by saying that after a quarter-century of teaching in a theological seminary I now discover that the *best* students, almost without exception, are not content with the fashionable "biblical theology," "neo-orthodoxy", "return to tradition" movement. They want "to go on from there"; and they want to go on to a theology which will indeed profit from all that, but will be most profoundly concerned to re-work it, re-think it, re-state it, revise it, so that the people to whom they shall minister may find sense, meaning, deep value, and above all saving life, in the gospel of Jesus Christ as known and lived and shared in the Church which is his Body.

Yours faithfully,
W. Norman Pittenger.

General Theological Seminary,
New York City.

PSEUDONYMITY: A CHINESE FOOT-NOTE

To the Editor of Theology.

Dear Sir,

Thomas Wang was a Chinese Bishop, of the Chinese province of the Anglican Communion. Like many of his type and training, he was a child of two cultures. In the family, he spoke the local dialect;

his thought and writing and much of his speech about the affairs of the church was in English; he had a somewhat hesitant command of the rising "national language". He was in many respects very Chinese; but he read English detective stories for relaxation and would have fitted happily into the Athenaeum.

Bishop Wang was assisted by a group of men in their thirties, who did most of his secretarial work. Of these one was a missionary, the others Chinese. The missionary's business was to prepare a draft or edit the Bishop's draft of something that was to appear in English: he also had his chance in discussion to put his own views along with the others. Of the Chinese, Mr Chen wrote a simple classical Chinese; Mr Wei had a fluent command of modern "communist" Chinese; Mr Chang and Mr Hsu wrote versions—Mr Hsu's being the more elegant in style—of the "plain speech" which came in during the twenties. It was the Bishop's habit to give to one of these men an English draft of an important speech or a pastoral letter—for publication in the diocesan magazine, say, or dealing with a particular problem in a local church. He would then turn it into Chinese and read it over to the Bishop, who would amend it from time to time. It would finally be written out in a fair copy and sealed with the Bishop's seal.

In a situation of this sort, linguistic tests for authenticity are clearly useless: for the styles of the secretaries varied widely. Moreover, tests for consistency of thought have to be used with caution, for the Bishop's expression of his views will be affected by which secretarial mind they go through; and circumstances of all sorts may affect, in fact did affect, the choice of secretary. Authenticity was guaranteed by the presence of the seal, as with us by a genuine signature. In the case under discussion, this formal authenticity did actually reflect the origin of the document on the Bishop's mind.

It would of course be silly to maintain that the Apostles and Evangelists composed the N.T. works attributed to them under precisely these conditions. But it seems to me not unreasonable to suppose that their cultural and linguistic situation was *more* like that of Bishop Wang (I have changed all the names: the account is otherwise factual) than that of any English diocesan; and in particular that the roles of Silvanus, Timothy, and company may well have resembled those of Mr Chen, Mr Wei, Mr Chang, and Mr Hsu. If so, this would be a further indication that the experience of the Younger Churches to-day is relevant to the study of the first few Christian centuries. (This evidence must, however, be used with extreme circumspection. The Younger Churches both are, and are not, the Early Church all over again. The Revelation is fresh to them as it is not to us; but they get it in great measure through our 2,000 years' experience of it.)

These observations do not touch directly upon Mr Fenton's argument in THEOLOGY for February 1955; they do qualify some of the arguments that have led to the attribution of pseudonymity.

YARDLEY WOOD VICARAGE,
BIRMINGHAM.

Yours faithfully,
DAVID M. PATON.

RELIGION AND BEAUTY

To the Editor of THEOLOGY.

DEAR SIR,

In Bishop Barkway's wholly delightful article on "Religion and Beauty", he makes a statement which I venture to question. Referring to artistic inspiration as a gift of God, he goes on to illustrate this from the Old Testament, mentioning Bezaleel as being commissioned by the Holy Spirit in his craftsmanship for the wilderness sanctuary. He then continues: "It is significant that it is one of the few places in the Hebrew Scriptures where the Holy Spirit is mentioned." But, sir, the Holy Spirit is NOT mentioned. The reference is to Exodus 31. 2–3, and the phrase is "And I have filled him (Bezaleel) with the spirit of God, in wisdom and in understanding" k.t.l. Neither is the phrase "the Holy Spirit" to be found anywhere in the Old Testament, for the sufficient reason that the doctrine had not then emerged.

CAWTHORNE VICARAGE,
NR. BARNSLEY.

Yours faithfully,
F. BARRIE FLINT.

BOOK REVIEWS

THE PARABLES OF JESUS. By Joachim Jeremias. Translated from the third German edition by S. H. Hooke. S.C.M. Press. 16s.

This is a book of capital importance, since the author makes a convincing attempt to recover the meaning which the parables bore for Christ himself, as opposed to the meaning which was given to them by the Evangelists. It is already recognized to be indispensable for scholars, and in this worthy translation it deserves to be widely used for expository preaching.

In the first section, which is critical, Professor Jeremias exemplifies the manner in which the interpretation of the parables was transformed in oral tradition and by the Evangelists. The seven laws of transformation are as follows:

(1) Parables were elaborated.

(2) Parables addressed to opponents were transferred to the community of Christians.

(3) Emphasis therefore shifted from the eschatological to the hortatory.

(4) The primitive Church related the parables to its own situation, characterized by the Gentile environment, the Gentile mission and the delay of the *Parousia*.

(5) Parables were increasingly allegorized for hortatory purposes.

(6). Collections of parables were formed, and this led to the fusion of parables.

(7) The primitive Church gave the parables a setting which often changed their meaning.

As an example of (2) we may quote the parable of the Lost Sheep,

which, according to Luke (15. 2), was occasioned by the murmuring of the Pharisees and Scribes and was presumably intended to justify the gospel against its critics by showing how God forgives sinners. But according to Matthew (18. 1), it was addressed not to Christ's opponents, but to his disciples, and if read in the light of the context supplied by 18. 10 and 18. 15–17 it was intended to be a call to the pastors of the community to go after their erring Christian brothers as faithfully as a shepherd seeks his sheep. As an example of (4) we may take the Matthean parable of the Marriage Feast (22. 1–14) with its "parallel", Luke's parable of the Great Supper (14. 16–24). According to Matthew there is only one call to the uninvited (18. 9) and this refers to the publicans and sinners of our Lord's own day, the invited guests being the "religious" Jews. According to Luke, however, there are two calls to the uninvited, of which the former (14. 21) has its *Sitz im Leben* in Christ's earthly ministry and refers to the publicans and sinners, while the second call (14. 23) refers to the Gentile Mission and has its *Sitz im Leben* in the post-Resurrection period.

Professor Jeremias generously admits his debt to Jülicher and above all to Dodd. Unlike Jülicher, however, he does not regard allegorization as the sole or even as the main cause of reinterpretation; and he finds the "real" meaning of the parables not in a general ethical system of universal application, but in particular situations in the earthly ministry of Christ. He differs from Dodd in not confining himself to the parables of the kingdom and in the place which he allows for "futurist" eschatology.

In the second, expository, section Professor Jeremias interprets the parables under such headings as "The Great Assurance", God's Mercy, Realized Discipleship, etc.

Although the erudite footnotes are packed with admirable expository suggestions, the book is both brief and easily intelligible. This brevity makes it impossible for the author to qualify what he has to say, which gives rise to certain possible criticisms. We cannot be certain, for example, that Matthew's Marriage Feast and Luke's Great Supper are really the "same" parable; all preachers use similar illustrations to expound different themes on different occasions. Again, our knowledge of first-century Aramaic is surely not sufficiently exhaustive to justify the conclusion that πρόσκαιρος is a Hellenism for which there is no corresponding adjective in Aramaic.

Professor Jeremias has given us the best account to date of the original meaning of the parables, and has thereby focused attention upon a further problem: granted that the Evangelists interpreted the parables and applied them to their own situation for justifiable reasons, to what extent and in what manner ought we to reinterpret Christ's parables in order to meet the challenges of the present age?

Jesus College, Oxford. D. E. H. Whiteley.

THE SPIRIT, THE CHURCH AND THE SACRAMENTS. By J. G. Davies. Faith Press. 12s. 6d.
AS IN ADAM. By A Religious of C.S.M.V. Mowbrays. 6s.

Mr Davies begins by acknowledging "the difficulty of speaking accurately of the Holy Spirit", but contends that "just as God the Father is revealed 'through the things that are made', i.e. through the creation, so God the Holy Spirit is revealed through the Church, i.e. through the new creation". If this assumption be granted, then it becomes possible "to examine the doctrine of the Church and of the Sacraments that we may see therein the Spirit at work and so come to a clearer apprehension of his Person". (The claim that the Spirit is revealed through the Church raises difficulties as soon as questions are asked about the significance and limits of the concept "Church". I recognize that it was not the author's purpose to make a careful examination of the presuppositions concerning the Spirit and the Church with which he begins his work, but I cannot avoid the conclusion that some of his later discussions would have gained in impressiveness if some of the initial assumptions had been more fully substantiated.)

Rather more than one-third of the book deals with the Spirit and the Church—some important aspects of the Biblical witness to the Spirit, but more particularly the relation of the Spirit to the Church as it (the Church) appears in four leading images of the New Testament: (1) The Messianic Community, (2) The Temple of the Tabernacling Presence, (3) The Body of Christ, and (4) The Bride of Christ. The implications of these images are drawn out as the author discusses the unity of the Church, and he then passes to an extended treatment of the Sacraments—a treatment which occupies the larger part of the remainder of the book. In general the Sacraments are viewed within the framework of the four images, but this part of the book contains a great deal of fresh and illuminating material which is not strictly related to them. Time and again the author is concerned to show how the activity of the Spirit is manifested through both the Gospel Sacraments and "those five commonly called Sacraments", and the chapter on the five is one of the most stimulating approaches to this particular subject that I have read.

This is an important book. Its strength seems to me to lie in its constant appeal to the Bible and to the Fathers (the quotations from the Fathers constitute a major contribution to the subject), in its breadth of treatment of the Sacrament of Baptism, in its determination to do full justice to the work of the Spirit in the Sacraments and in its use of the fourfold framework of imagery drawn from the New Testament. Its vulnerability seems to me to lie in its assumed doctrine of revelation, in the nature of its appeal to the Scriptures (how far, for example, is justice done to the witness of the prophets?), in its failure to ask whether re-formation and discontinuity may not also be evidences of the Spirit's activity, and in the proportion of the emphasis given to the corporate compared with that allowed to the individual. But whatever questions one may feel

inclined to raise, the fact remains that here is a careful piece of scholarship which throws fresh light on a number of important issues confronting the Church to-day.

As in Adam is a much slighter book. It might be described as a devotional approach to the imagery of the two Adams. There are indeed references to scientific investigations and to man's relationship to his world, but in the main the author is concerned to meditate upon the Biblical testimony to Creation and Redemption, to the Fall and the Restoration, to the First Man and the Second Man, to Eve and the Second Eve, to Eden and the New Creation. The whole treatment is reverent and there are suggestive ideas, but the book is not likely to have a wide appeal. The author has translated a number of works of Catholic mystical theology and it is to this category that *As in Adam* really belongs.

F. W. Dillistone.

Liverpool.

The Doctrine of the Church in Anglican Theology, 1547–1603. By H. F. Woodhouse. S.P.C.K. 25s.

This interesting and readable volume gives a systematic account of the views of the Elizabethan divines on a highly controversial subject. For while there is little to be found of formulated doctrine on the Church in the Middle Ages, the subject was forced into the foreground by the controversies between Rome and the Reformed bodies. Dr Woodhouse has read deeply in the musty volumes of the Parker Society, wherein as he points out the Tractarians did not "find congenial pasture upon which to feed". But when he tells us that the Elizabethan settlement is "the rock whence we were hewn" most Anglicans who are brought up in the Catholic tradition will beg to differ. To some of them the Reformation will be no more than a regrettable incident in the history of the English Church. Many others, however, will value the gains of that period in freedom from a then-degraded Papacy, in a vernacular liturgy, a return to the Fathers and the Undivided Church, etc. But even to them the Elizabethan divines, at least before Hooker, are too much occupied with anti-Roman propaganda to have produced anything in the way of constructive theology. In spite of Dr Woodhouse they will turn rather to the massive thinking of Hooker and the works of Bramhall and Thorndike and other Carolines, who are at a sufficient distance from the Marian burnings, the massacre of St Bartholomew, and even the gunpowder plot, to think soberly on matters of dispute between England and Rome. We may be grateful however to the author for finding "high" doctrines of the Church in such an unlikely quarter as Hooper, so often termed the Father of Nonconformity. and for showing why Archbishop Whitgift could prescribe the Decades of Bullinger for the instruction of theological students without committing them to the doctrines of Zwingli.

Furthermore he is fully aware of the difference between Protestant

views on the Invisible Church, and that of the Visible Church as set forth in the New Testament.

On the vital question of the ministry justice is done to the doctrine accepted by nearly all the Anglican writers of the Elizabethan age, that the Episcopal office comes down from the apostolic age, but Dr Woodhouse seems to make an undue distinction between "polity" and doctrine, and is inclined to say that Episcopacy has in the eyes of the Elizabethans no doctrinal significance. If he means by this that they did not regard Episcopacy as of the *esse* of the Church in such a sense that no church could exist without Bishops he is probably right. Yet to Hooker Episcopacy is indispensable where it can be had. No doubt, as Keble realized in his preface to Hooker, the Elizabethans refused to unchurch the reformed churches of the Continent, but in dealing with the Puritans they insist that the Church in this land has been right in retaining the threefold orders of ministers and that it is an act of schism to separate from the Communion of the bishop. Their attitude would not justify the separation of non-episcopal bodies from their mother church, or of the recognition of their orders as of equal value.

One is also glad to see how the errors of secular historians such as J. W. Allen are corrected, when he quotes a letter of a Puritan opponent of Whitgift, saying, "if it had pleased Her Majesty—to have used no bishops at all, we could not have complained justly of any defect in our Church", and ascribes the letter to the Archbishop himself.

H. Edward Symonds, C.R.

At the Lord's Table. By Cosslett Quin. Lutterworth Press. 18s.

The Celebration of the Eucharist Facing the People. By Basil Minchin. Published privately at Bedminster Vicarage, Bristol 3. 3s.

The Holy Communion, Clare College, Cambridge. Privately printed. 2s. 8d. post free, from the Dean.

Mr Quin is a seventeenth century divine living firmly in the twentieth century. There is about his cast of mind something which recaptures the quality of the former age, yet escapes the least taint of archaism, for always he is writing to us now and in the language of to-day. Here is sobriety that is never dull, widely-culled scholarship that is never laboured, depth that is never abstruse, devoutness that never rings anything but true. Here are charming conceits that are always to the point and never precious. Here is solid thought, yet it flows like a good conversation. Here is the work of a pastor dwelling among his people and his books. The Church of Ireland has long made a contribution to the Anglican heritage far out of proportion to its size. Decently garbed in its aloofness from the places where our extravagances do battle, it remains perhaps the most specifically and characteristically Anglican part of the Anglican Communion. *At the Lord's Table*, which comes from it, is in our best, our classical, tradition.

Indeed one will learn more of the Anglican *ethos*, or whatever it is to be called, from this book than from any of the books about it, and the treasure recommended here with the quiet persuasiveness of a cultured voice is the very treasure which discussions of the Lambeth Quadrilateral miss, and which we are in greatest danger of throwing away. For we are a generation of improvers that can hardly see a thing without desiring to set the mark of our intelligence and taste upon it, and of this rather unlovely trait liturgical practice is an outstanding example. Mr Quin's commentary on the Holy Communion Service, following exactly the entire Prayer Book rite, gently upbraids alike the thirst for antiquarian novelty and the "worship without tears" school of experimentalists. Not a few of us, who have been wont to protest our devotion to the Prayer Book, may blush to meet the thoroughness of his integrity in this respect. Not that Mr Quin is on the attack. Rather he says, "See, it is good", and to go with him to the Lord's Table and find the Book of Common Prayer there will enrich every one of his brother priests. Down in the pews the godly layman will rejoice. Either directly through his own reading, or indirectly through the Vicar's, he will discover new and wholesome, yet delectable, nourishment in the well-accustomed.

At the Lord's Table is not a book to hurry through, nor will one hurry through the liturgy, when one has read it. Its owner will keep it at hand, browse over it again, look for the pencil marks he put against this sentence or that. It has the stuff of real greatness about it.

Such a title as *The Celebration of the Eucharist facing the People* might lead one to expect yet another of those latest things, without which no up-to-date parish is complete, and which Mr Quin has so much refreshed us by not recommending. It is not so. Mr Minchin shows no disdain for our poor old-fashioned ways. Certainly he is an enthusiast, and one who feels disinclined to basilicanize a late medieval building, and that to do the manual acts in the sight of the people suffices, may doubt the cogency of some of his arguments. But his book, a development of papers originally contributed to *Parish and People*, and themselves a digest of articles that have appeared in *La Maison-Dieu*, will, whether or no they follow him the whole way, set thinking all who are concerned to express Christian faith and fellowship in an offering of living worship. It comes too out of the practicabilities of an ordinary parish.

The third of these books contains the rite in use at Clare College, Cambridge. It is the Prayer Book rite with a few significant additions, which significantly, when one remembers past controversies, almost everyone would welcome. So too the meaningful ceremonial leaves behind the quarrelsome niceties, which used to excite us. The presiding priest faces the people over the altar, "flanked by the deacons and by the laymen who have offered the bread and wine". A profitable commentary and devotions, that never degenerate into privacy, are printed opposite the service. A parish priest will find all this, though here designed for the particular conditions of a college chapel, full of applicable and indeed rather thrilling suggestion. It is to be hoped that the Clare influence may spread to the

parishes, and the present reviewer, himself a parish priest, strongly recommends this university product to his parochial brethren.

MAIDSTONE. FRANK BENNETT.

SCIENCE AND THE HUMAN IMAGINATION. By Mary B. Hesse. S.C.M. Press. 12s. 6d.

In a recent THEOLOGY Mr Montgomery Belgion wrote on the theme that "there is no close contact, no real contact at all" between Christian theology and natural science, and prays "heaven forbid Christian teaching adapted to the scientific mind".[1] His point of view finds support also in another camp: "Present-day philosophers, at any rate in English-speaking countries, do not take much interest in Theism, or indeed in any other kind of religious belief."[2] Dr Mary Hesse has written this book to contradict such opinions by showing that religion, philosophy, and physical science, are all relevant to one another.

The opening chapters are concerned to demonstrate that the physical sciences, notably astronomy, have always been related to their cultural and religious environment. To illustrate this it is suggested that experimental science arose with the Hebrew idea of the active God of history and change, whereas the Greek view that divinity was associated with perfect and unchanging things gave rise to geometry and idealist philosophy. There is some difficulty in illustrating such a theme from medieval writers, and the growth of experimental science under militant Mahommedanism, which would perhaps have been relevant, is hardly mentioned.

Leaving the Middle Ages the author discusses how Newton's mechanics led on to the "Billiard Ball Universe" of the nineteenth century which, so far as schools and pulpits are concerned, is still very largely our mental picture. Here the author makes one of her main points: "if it is true that everything real is made up of material atoms, there is no room in the scheme of things for gods or spiritual beings" (p. 49). This has led to a "dichotomy between scientific and historical truth on the one hand, and religious ('inner') truth on the other" (p. 68).

However, modern physics no longer holds with the "Billiard Ball Universe" and the author proceeds to give a non-technical account of the experiments that have led to relativity and quantum mechanics and the "uncertainty principle". These have made our familiar concepts of matter, space and time so much less self-evident and "there is then a new recognition of the human and material limitations of all experimental knowledge, (which) contrasts sharply with the god-like attitude of the earlier physicists and astronomers" (p. 90).

The latter part of the book includes a critical study of the philosophies of Russell and Whitehead, and of the "Operationalism" of

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[1] THEOLOGY, February 1954, p. 51.

[2] H. H. Price in an essay "Is Theism Important?" published in *The Socratic*, No. 5, Blackwell, 1952, p. 39.

Bridgman. In these chapters it becomes apparent that such philosophers have hesitated to acknowledge their human limitations. They have said in effect, "we can know nothing beyond our experimental observations, but we can at least know them, and so define our words and logic that we know them to perfection". They are the last defenders of the "clear ideas" of Descartes. In practice, however, definition and logic are quite unable to construct, even if it is conceded that they can describe, complex scientific theories, and in her final chapters the author finds a more satisfactory theory of knowledge in considering scientific models, or to use the theological word, analogies. The billiard ball universe was an analogy, and wave mechanics is another. It is suggested that analogies are not, as it were, merely the ladders by which we build our theories, but the actual bricks of our knowledge. Dr Hesse pleads that philosophers should "take in hand the task of clarifying the use of analogy in science and elsewhere" (p. 146). Many modern philosophers dislike analogy, and it is suggested that this is because it is only a partial or incomplete form of knowledge—but as theology has always taught, perfect knowing is not proper to our human condition.

We find ourselves agreeing wholeheartedly with nearly everything in this stimulating book, but there is one point which seems unsound. The author implies that Providence became credible when the "Billiard Ball Universe" was discredited. This, in effect, tries to put God into physics. Mr Boycott implied the same in the October Theology in the letter "The Atomic Age", and the Rev. J. H. Churchill suitably contradicted him in the December number. Theology teaches that God has created the Universe, and that, except in the Incarnation and the Sacraments, he is not part of it. Is not materialistic physics more in keeping with this than modern mystery physics? Admittedly the latter does make it *easier* to believe that God acts in the everyday incidents of life, which is what our Lord taught.

Abingdon, Berks. G. N. Walton.

SHORTER NOTICES

Love and Violence. (Carmelite Studies.) Sheed and Ward. 18s.

The *Études Carmelitaines* have become an institution. Many fine studies have come out of their annual conferences, especially those concerned with the border-land between psychology and religion. But an institution can too easily become self-perpetuating. The great names are called in, and then sometimes (as in the case of Gustave Thibon and Professor Lhermitte in this volume) find they have nothing but trivialities to utter. "Love and Violence" is an interesting theme; and is excellently treated here in one or two of the essays. Anthony Bertram, for instance, has a fascinating study of it in Michelangelo's paintings and sonnets (though he expects us not to need a crib to the Italian); Mr D. A. Traversi, one of our finest literary critics, studies it in *Troilus and Cressida*, with pertinent

observations; M. Jacques Madaule finds much illumination upon it in Dostoevsky (though it is not "hell" but "eternity" that Svidrigailov pictures as a bath house full of spiders, p. 62); M. Georges Parcheminey gives us a valuable account of "ambivalence" in psychological neurosis; and M. René Huyghe has some enormously fascinating and risky generalizations about the permanent violence of German art contrasted with the *caritas* of French. These are all essays that were worth preserving. But the rest of the book is patchy, and I cannot believe that anyone would want to read it all. The chapter on "God of Wrath or God of Love?" by Père Philippe de la Trinité is characteristic of the whole: the subject is important, and Père Phillippe has some interesting things to say about it, combining a careful thomism with an appreciation of Pascal; particularly intriguing are his quotations from respected seventeenth and eighteenth century French theologians on the Wrath of God which are hair-raising in their vindictiveness—he admits that they out-Luther Luther on this subject; but the essay is much too long, and mingles commonplace homiletic with salutary theology. The bag required sorting before delivering us its contents.

Rosettenville, Johannesburg. Martin Jarrett-Kerr, C.R.

The Church and the Jewish People. Edited by G. Hedenquist. Edinburgh House Press. 10s. 6d.

This book is a product of the World Council of Churches and is sponsored by the Committee of the International Missionary Council concerned with the Christian approach to the Jews. The various essays are interesting, informative, and at times provocative. One might draw the attention of readers of Theology to what is said of the place of the parish in any approach to the Jews and also the growing realization that mere assimilation to the Gentile Church may not be God's plan for his ancient people. The appearance of Israel as a new nation is given its due significance, and how significant it is! Jews as well as Christians contribute to the book, but one would like to see the names of Paul Levertoff and James Parkes amongst them. On the whole the book can be recommended and should help Christians to a new concern for the Jews and remind them that their first duty is to continue to resist all tendencies to anti-semitism and to cultivate friendship. Jews are starting on an amazing new chapter of their mysterious history, and it behoves Christians to understand what is going on and to adjust their ideas to it. Will a Jewish nation be a religious nation and, if so, what kind of religion will it be—a restored Temple, sacrifices? Almost certainly not. If not, what? Can the Church provide the answer to religious Jews who are obviously finding the old Rabbinic religion quite inadequate or even irrelevant in Israel. Here is a challenge indeed.

Bangalore. Leonard M. Schiff.

THE FIRST AND THE LAST FREEDOM. By Krishnamurti. Gollancz. 13s. 6d.

The author is an Indian who from childhood was built up by Mrs Besant as the future Messiah. On attaining adult life he most sensibly refused to play this role and wound up the elaborate organization which had been developed to present him to the world. He survived, however, as a spiritual figure and a man of independent mind. In this first book, which has a preface by Aldous Huxley, he gives as his basic message that each man is his own problem and unless he can resolve this problem the world's mess will remain unsolved. Hope lies in men, not in systems, and recourse to scripture or dogmas is so much repetition leading to further sects and divisions. Man can come to eternal reality not through repetition, belief in someone else's symbols, but by self-knowledge. Beliefs separate, formulas lead to "blind thinking", and we are brought up with an emphasis on *what* to think rather than on *how* to think. Our response to the challenge of thinking is patterned and lacks freshness. Our religion is so often the worship of an idea.

The solution is not in asceticism or even methods of prayer but in a loving spontaneity. If you love you will do what you will, but if you do what you will or don't will in obedience to a system you will never love. True liberation comes through what is called "choiceless awareness".

L. M. S.

REFORMATION AND CATHOLICITY. American Church Publications. $1.

CATHOLICISM: HUMANIST AND DEMOCRATIC. By Robert Woodifield. James Clarke and Co. 5s.

The first of these booklets consists of a statement put out in 1950 by eleven ministers of the Dutch Reformed Church of Holland, together with a brief commentary on the statement. It is the fruit of a revived understanding of the doctrine of the Church as the Body of Christ. The sincerity and courage of the writers moves one to admiration, for they are challenging many of the traditions of their Church. It is much to be hoped that, having made the challenge, they will make contact with theologians. I discern a tendency to desire an authoritarian religion and to ignore the Holy Spirit, a tendency to seek for some historical criterion by which the Catholicity of a Church is to be judged. They have swallowed whole *The Apostolic Ministry*, edited by Kirk. They write, "The ministry comes from Christ along the line of apostolic succession; it is not from below but from above." They might with profit read the second of these books and ponder a remark of Mr Woodifield: "The official priesthood derives its authority and powers from the Holy Spirit immanent in the whole body of the Church, the Christian community, which is itself the sacramental instrument of the Holy Spirit immanent in the whole body of humanity." The distinction between

"from above" and "from below" is frequently a sign of an impoverished doctrine of the Holy Spirit.

One reads *Reformation and Catholicity* with joy in the observance of a truly Catholic wind blowing through a Reformed Church and at the same time with trepidation lest it be turned into an Anglo-Catholic draught!

Catholicism: Humanist and Democratic is an unfortunate title to a little book which is equally far from humanist in the opprobrious sense of the word and from democratic in any current sense. It is a striking statement of the Church's doctrines as seen from the angle of a disciple of Maurice and Conrad Noel—who, to judge from the extracts here given, was a considerable theologian. The basic theme of the book is, in Conrad Noel's words, "The rich Catholic tradition, in distinction to Evangelicism and Puseyism, as recovered by Maurice, who insisted that the Incarnation was no intrusion of God into an alien world, but the supreme manifestation in a particular human life of that Eternal Word or Son of God who is the underlying Reality in whom the whole human race is rooted, who, prior to and apart from the Incarnation, is ever 'in the world' as the Life and Light of men."

The book is Volume Five in the series "Theology for Modern Men". Though there are incautious statements and though his assaults are sometimes made upon caricatures, yet the book is to be commended highly. It is stimulating and capable of reviving a faith that is growng stiff with familiarity.

F. C. Synge.

The Deanery,
George, S.A.

Selection II. Edited by C. Hastings and D. Nicholl. Sheed and Ward. 16s.

Continuing their purpose into a second year-book, the editors have culled from Roman Catholic journals, published both in the United Kingdom and on the Continent, eleven papers of very varying interest and technicality. They find running through the whole collection a unifying theme in "the emergence of symbols": that is an important interest to-day in the non-Roman Churches, and there is therefore here some useful material, especially in the study by a Jesuit under the title "Myth and Gospel", which is an examination of the critical methods of the last hundred years. Some of the contributions, however, are so fanciful and remote—as Erik Peterson's "A Theology of Clothes"—that one is moved to doubt whether they were really worth so well produced a permanent format. The most solid and "meaty" contribution, running to nearly one-third of the whole, is Professor Obolensky's study of Russia's Byzantine Heritage.

Birmingham. R. G. Lunt.

MIDDLE EAST SURVEY. By S. A. Morrison. S.C.M. Press. 12s. 6d.

The term "Middle East" is now officially used to denote Egypt, Turkey, Iraq, Iran, Syria, the Lebanon, Jordan, Israel, Saudi Arabia, the Trucial Sheikhdoms, Kuwait, Bahrein, Muscat, the Aden Protectorate, and the Yemen. This is an area of the globe in which all without exception must be interested, for it contains—to mention but two of its many and diverse features—the holy places of three world religions and the sources of probably more than half the world's oil supply. The present book, the latest of many on the subject, seeks to deal with "the inner core of the Arabic-speaking countries, plus Israel", and so treats of the various problems of the Holy Land and its inhabitants. It is extremely difficult for any observer, and especially for one who has been living and working in the area, to approach these problems dispassionately. Mr Morrison, whose work for over thirty years with the C.M.S. in Egypt is well known, and whose independent judgment as Executive Secretary of the Near East Christian Council Refugee Committee and Middle Eastern representative in the Department of the World Council of Churches on Inter-Church Aid and Service to Refugees earned him widespread respect as well as some misrepresentation amongst his friends, has as nearly succeeded as any recent writer.

ST DAVIDS. C. WITTON-DAVIES.

THE PRACTICE OF PRAYER. By Albert D. Belden. Rockliff. 6s.

THE MEDITATIONS OF ST WILLIAM OF THIERRY. Translated by a Religious of C.S.M.V. Mowbrays. 7s. 6d.

OF CLEAVING TO GOD. Attributed to St Albert the Great. Translated by Elisabeth Stopp. Mowbrays. 2s. 6d.

MEDITATIONS AND DEVOTIONS OF FÉNELON. Selected and translated by Elizabeth C. Fenn. Mowbrays. 3s. 6d.

Dr Belden's book is written as a guide for beginners. It has many good things to say, especially on silence, but the general teaching is thoroughly defective and misleading. The work of the Holy Spirit in the praying soul is entirely ignored. There is no teaching about penitence. In his instruction on meditation mention is made neither of Christ nor of Scripture. It is the Inner Light alone to which we are bidden to look. Significantly we are told to turn East to find the power of meditation at its highest. ¶But surely there is a safer school of mental prayer in our own Christian devotional classics. Therefore we heartily welcome the three Mowbray publications.

William of St Thierry was the friend of St Bernard, some translations of whose sermons have already been widely welcomed. The same translator, who is supremely good at her task, has now put us further in her debt. Indeed it may be surmised that these meditations will be more genuinely appreciated even than the sermons of St Bernard. For William writes for beginners and expresses in the simplest way the aspirations of the ardent but uncertain soul. Yet

his confusion is that of one very near to God; and any who think they have outgrown him can scarcely have begun to grow. As a guide to meditation we prefer to Dr Belden the man who writes: ". . . it was not the least of the chief reasons for Thine Incarnation that Thy babes in the Church, who still needed Thy milk rather than solid food, might find in Thee a form not unfamiliar to themselves, which in the offering of their prayers they might set before themselves, without thereby hindering their faith, while they were still unable to behold the brightness of Thy Godhead's majesty" (p. 72).

Of Cleaving to God is a composite work, much of which was assembled if not composed by St Albert the Great who died in 1284. The Latin text of which this is a translation dates however only from the beginning of the fifteenth century and includes quotations from many mystical writers whose works were published only after the death of St Albert. It is a specifically mystical treatise and, like *The Cloud of Unknowing*, is based largely on the negative theology of the man who called himself Dionysius the Areopagite. Once we are grounded in the mysteries of our redemption we do well to heed this doctrine of the unknowableness of God. "I can neither perceive nor imagine Him Whom I seek, love, yearn for, and desire in all and before all and above all; for He is beyond all that I can feel and understand . . . but is most perfectly accessible to my secret innermost love", we read (pp. 25, 26); with which we may compare *The Cloud of Unknowing*'s "By love He may be gotten and holden, but by thought never."

Fénelon, though Archbishop and courtier at the Versailles of Louis XIV, shared the same ardent love of God. He was also a master of French prose. The editor of this selection from his works attempts to present his thought "in a style natural to Fénelon and yet not unnatural to the modern reader". It is a pity that this apparently involves such grammatical errors as "Thy Father gavest Thee to all peoples" (p. 26), for, though the mixture of archaism with modern conversational style may jar at times, she has been very largely successful. Fénelon was a master of vocal prayer; and these prayers and scriptural meditations will be found especially helpful in times of sickness or aridity. "The world says woe to them that suffer. But faith replies from the depths of the heart, woe to the world which does not suffer!", he writes (p. 70). This book will help and inspire many to bear the cross.

St Albans. PETER GRAHAM.

CHRIST AND THE SAILOR. By Peter F. Anson. Burns and Oates. 13s. 6d.

The Cardinal Archbishop of Westminster describes Mr Anson as "the greatest living authority on the Sea Apostolate past and present". This book provides a fascinating background to the numerous maritime incidents and references of the New Testament, and concludes with a chapter on "The maritime symbolism of the early Christian Church." In appendices there is a useful harmony of refer-

ences to the sea in the gospels, and a concordance of the chief maritime words found in the Bible.

Sailors have been, as a rule, the most deeply religious of men. That is, no doubt, the reason why our Lord chose fishermen to be the most intimate of his friends and one of them to be the chief of his Apostles. All those who are privileged to-day to exercise an apostolate among sailors and especially among fishermen should buy this book and have it in constant use. It would also be an acceptable present to anyone with a love of the sea and boats.

DAVID CAMPBELL, O.G.S.

THE ORIGIN OF THE GOSPEL OF MARK. By Harold A. Guy. Hodder and Stoughton. 10s. 6d.

Writers on St Mark's Gospel (and there have been many of them recently) can be roughly divided into two groups. There are those who think that this Gospel is carefully arranged and ordered; that the author was a theologian and writer of some skill; and that some of his narrative is symbolic. And there are others who think that Mark is a rough-and-ready Gospel, full of awkwardness, slips, and repetitions; and that there is no further meaning beyond the narrative sense. Mr Guy clearly belongs to the latter group. His book is divided into four parts: "The Problem of Mark's Gospel", "Suggested Solutions of the Problem", "An Account of the Origin of Mark's Gospel", and "Some Consequences of this View of the Gospel".

The problem, as Mr Guy sees it, is that Mark is "a book of disorder and yet with some attempt at orderly arrangement" (p. 38). "The problem remains how to explain the form of his [Mark's] book, with its abrupt beginning and equally sudden conclusion, its doublets, contradictions, repetitions and confusion, and yet its general orderly outline of the Ministry of Jesus" (p. 39).

Mr Guy's solution is briefly as follows: the preachers of the gospel wrote down the stories about Jesus on separate sheets of papyrus, "varying from 4 inches by 3 inches to 7 inches by 5 inches" (p. 131). These were collected by a compiler; but he left the job unfinished, and a later editor added connecting links. The compiler was John Mark; the editor was a Paulinist.

This theory is said to account for, amongst other features of St Mark's Gospel, the repetitions in the book: for example, the two feeding miracles. Mr Guy thinks that "if the compiler had had opportunity to revise his work or issue it in a completed form", he would have seen that it was not necessary to give both stories, and that he would have discarded one of them (p. 153). Members of the other group of writers on St Mark have different explanations of this repetition; and they can point to the fact that the author of St Matthew's Gospel, when revising and rearranging the Marcan episodes, retained both accounts of the feedings.

The book contains a number of slips: p. 17 line 22 for "Mark"

read "John"; p. 114 line 20 for "Jesus" read "James"; p. 168 lines 15 ff. suggest that Swete's list of 23 words common to Mark and Paul includes all the words which both authors use; in fact, it is a list of words which are used by Mark and Paul, but by no other N.T. writer.

WENTWORTH, NR. ROTHERHAM. J. C. FENTON.

CHURCH TEACHING FOR CONFIRMATION AND AFTER. By T. Grigg-Smith. Grosvenor Press. 5s. 6d.

AN INTRODUCTION TO BELIEF. By D. Berners Wilson. Mowbrays. 2s. 6d.

THE CHOSEN NATION. BOOK I: FOUNDERS AND LEADERS. By Elsie Broadie. Religious Education Press. 4s. and 3s.

THE REDISCOVERY OF THE BIBLE. By William Neil. Hodder and Stoughton. 12s. 6d.

Mr Grigg-Smith makes a plea for the greater co-ordination of Confirmation preparation with day school instruction which is proceeding week by week according to an Agreed Syllabus. This is a well-planned, full preparation based upon the Holy Communion Service. Whilst the author insists that a half-dozen or so classes are "little less than a betrayal", his course of twenty-one lessons will be too long for most parishes. A well-printed book which deserves a stronger binding.

In his preface, the Vicar of St Martin-in-the-Fields claims that Mr Berners Wilson has translated the work of the theologians into the thought-forms used by the ordinary man. These short addresses answering a dozen "whats, whys and whos?" (Reality, God, Christ, Man, Evil, Death, etc.) are crisp and to the point; but most laymen will still need a dictionary—e.g. prototype, attributes.

Miss Broadie's book is the first of three under the general title of "The Chosen Nation". ("Kings and Prophets" and "Decline and Revival" are to follow.) Her work is specially prepared "for use in the upper classes of Secondary Modern Schools and lower forms of Grammar Schools", but should be equally useful in the training of Sunday school teachers. Probably the highest words of praise for this book (which covers the period Abraham to David) are to be found in Prof. H. H. Rowley's Foreword: "I do not share the view which Miss Broadie has followed on a number of these disputed questions; yet I am sure that she has written a better book for this purpose than I could have done."

Like Miss Broadie, Dr Neil approaches the Bible as a non-fundamentalist. His "Rediscovery" provides an admirable Biblical Refresher Course for the busy parish priest or teacher of religious knowledge. Almost half of the book enables the reader to consider a world without, but in need of, the Bible; the scientific approach through criticism and archaeology; historicity and theological interpretation. The remainder deals with "The Emergent Picture"; how YHWH has a plan for a chosen people; they fail, but he fulfils his

promises in the Servant and Son of Man. There is a New Exodus and a New Israel, followed by a reinterpretation of all that has gone before. Dr Neil insists that "neither Paul nor the author of the Fourth Gospel regarded the thought-forms and terminology of the Old Testament or gospels as sacrosanct . . . but attempted . . . to translate them into language and processes of thought which were more familiar to their readers." Dr Neil offers guidance to twentieth-century preachers and teachers to rediscover and pass on the timeless and relevant message of the Bible. Unfortunately, the book has no index.

JOHN L. BADGER.

FAIRBURN.

THE BEGINNINGS OF THE PAROCHIAL SYSTEM.

THE DEVELOPMENT OF THE PAROCHIAL SYSTEM FROM CHARLEMAGNE (768–814) TO URBAN (1088–1099). By G. O. W. Addleshaw. St Anthony's Hall Publications Nos. 3 and 6. 2s. 6d. each.

In these two pamphlets, published by the Academic Committee of the York Civic Trust, Canon Addleshaw traces the development of the local church unit from the city-parish of the Roman Empire, presided over by its bishop and served by him personally with the assistance of his priests and deacons, to the full pattern of a church in every village and at every street corner in the towns, which, emerging in Anglo-Saxon England, served until the industrial revolution, and is the avowed ideal still.

The select bibliography of three and a half pages coming after but thirty pages of exposition shows how aptly the author has condensed a very wide, detailed, heavily documented and controversial subject into two lucid, readable, comprehensible and enjoyable tracts. In each the plan is the same, to trace from continental material the several stages in the growth of the system, and then to describe how each stage was represented in Anglo-Saxon and early Norman Britain, and, indeed, is seen architecturally and topographically still to-day. There are in all eight plates to illustrate the text. This work should dispel many popular misconceptions, as about minsters, double monasteries, rural deans, archdeacons, patronage, tithe and glebe, for which the only excuse hitherto has been the amount of literature to be read, and the not easy access to it.

G. R. DUNSTAN.

SUTTON COURTNEY.

DEAN HOOK. By C. J. Stranks. Mowbrays. 9s. 6d.

There is no more triumphant episode in the history of the Victorian Church than the capture of Leeds for Anglicanism by Dr Hook. In 1837, when he was appointed as vicar, Leeds was a bustling town of over 88,000 inhabitants, badly equipped with ministers and

churches. The clergy found most of their time occupied with baptisms, weddings and burials. There were about fifty communicants at the parish church. Hook overhauled the antiquated parochial system, and made it work. In twenty-two years he raised the money to build twenty-one churches, twenty-seven schools, and twenty-three vicarages—a grand achievement which leaves us gasping, a proof which can never be sponged out that the Anglican system will work, and work well, when backed by adequate resources. There are no laments about contemporary paganism, and not the least touch of rigorism about this Victorian giant. He walks in to attack, genially telling his sexton that if there is no congregation at mattins or evensong he must go out and bribe two old women with sixpence apiece to come in and make one. It is not at all strange that his large-hearted charity should have won the affection and admiration which the people of Leeds came to feel for "t'owd doctor".

He is worth a better memorial than this present book. In spite of competent chapters on education and factory legislation, the total effect is disappointing. Here is a paragraph typical of many others:

"He was always opposed to any suggestion of emotionalism in the pulpit, and this in spite of the fact that in ordinary circumstances he was never afraid of bursting into tears if he wanted to. Inevitably, considering his upbringing and the bent of his theology, Hook in his early years considered himself to be a Tory, though he was never anxious to be prominent in politics." What is the connexion between the two sentences? The style throughout is woolly, imprecise; and there is no index. Still, Hook cannot be smothered; and the reader who has not time to look through Stephens' biography, will gain a tolerable impression of a great parish priest by perusing this little book.

THURCASTON. A. C. SCUPHOLME.

MORALE FONDAMENTALE. By Dom Odon Lottin. Desclée et cie. N.p.

This is a weighty treatise of over 500 pages on some of the basic questions of traditional moral theology. Dom Lottin is a professing thomist but not a blind one.

BOOKS RECEIVED

(Mention here neither implies nor precludes subsequent comment.)

ALLEN AND UNWIN: Hugh C. Warner, *Divorce and Remarriage* (4s. 6d.); Pepita Haezrahi, *The Contemplative Activity* (12s. 6d.).

ARTIA (PRAGUE): M. Bič and J. B. Souček, *The Concordance to the Czech Bible*, Fascicule I: A—Bežbožný ($1.10).

JAMES CLARKE AND CO.: Percy Hartill, *War, Communism and the Christian Faith* (4s. 6d.).

COLLINS CLEAR-TYPE PRESS: C. S. Lewis, *The Screwtape Letters*; *Mere Christianity* (cheap editions, complete and unabridged, 2s. each).

DOUBLEDAY (NEW YORK): Alexander Miller, *The Renewal of Man: a twentieth-century essay on justification by faith* ($2.95).
EPWORTH PRESS: Harold Roberts, *Jesus and the Kingdom of God* (12s. 6d.).
FABER AND FABER: C. A. Alington, *The Christian Duty of Happiness* (7s. 6d.); Claude Chavasse (Ed.), *The Dialogues of Jesus* (8s. 6d.).
GOLLANCZ: Joseph Fletcher, *Morals and Medicine* (15s.); Nicolas Berdyaev, *The Meaning of the Creative Act* (18s.).
GREGORIAN UNIVERSITY, ROME: F. Courtney, S.J., *Cardinal Robert Pullen—An English Theologian of the Twelfth Century* (n.p.).
HEFFER: L. E. Browne, *The Quickening Word* (10s. 6d.).
INDEPENDENT PRESS: Stephen Hobhouse, *A Discourse on the Life to Come* (6s.); Nathaniel Micklem, *Prayers and Praises* [a new edition of a book of little offices for Free-churchmen, originally published by Hodder and Stoughton in 1941] (6s.); Willis B. Glover, Jr, *Evangelical Nonconformists and Higher Criticism in the Nineteenth Century* (17s. 6d.); A. G. Matthews, *Mr Pepys and Nonconformity* (8s. 6d.).
LINCOLNS-PRAGER: Edmond Fleg, *The Land in which God Dwells* (Popular Jewish Library) (n.p.).
LONGMANS: J. V. Langmead Casserley, *Graceful Reason* (12s. 6d.).
LUTTERWORTH PRESS: C. P. Groves, *The Planting of Christianity in Africa*, Vol. II (27s. 6d.); Aage Bentzen, *King and Messiah* (10s. 6d.); Eduard Lohse, *Mark's Witness to Jesus Christ* (2s.).
METHUEN: J. W. C Wand, *The Life of Jesus Christ* (7s. 6d.).
MOWBRAY: Father Andrew, *Selections from the Psalms* (3s. 6d.); Kenneth N. Ross, *The Sorrowful Mysteries* (2s. 6d.).
JOHN MURRAY: S. C. Carpenter, *The Church in England 597–1688* (40s.).
OXFORD UNIVERSITY PRESS: T. S. Garrett, *The Liturgy of the Church of South India* [an introduction and commentary: revised edition] (3s. 6d.).
PENGUIN BOOKS: Stephen Neill, *Christian Faith To-day* (2s. 6d.).
PENGUIN CLASSICS: The Venerable Bede, *A History of the English Church and People* [translated by L. Sherley-Price] (3s. 6d.).
RECTORY, WOODFORD, LONDON, E.18: J. C. Wansey, *Missionary Methods in an English Parish* [Reprinted, with additions, from THEOLOGY, August 1954] (6d.).
RUSSIAN ORTHODOX THEOLOGICAL INSTITUTE (PARIS): L. Zander, *List of the Writings of Professors of the Russian Orthodox Theological Institute in Paris 1925–1954* (n.p.).
S.C.M. PRESS: R. E. C. Browne, *Meditations on the Temptations and Passion of our Lord* (2s. 6d.).
SHEED AND WARD: Caryll Houselander, *The Stations of the Cross* (8s. 6d.); Walter Farrell, O.P., *Only Son* (12s. 6d.); D. J. B. Hawkins, *Being and Becoming* (10s. 6d.); Charles Journet, *The Church of the Word Incarnate* (45s.).
S.P.C.K.: *Via Crucis—A Biblical Meditation on the Stations of the Cross for Corporate Use* (1s.); F. W. Wheeler, *The Stations of the Cross* (8s. 6d.); B. S. Easton, *Early Christianity* (12s. 6d.); Amy E. Blake, *Creative Suffering* (1s.); The Archbishop of Canterbury, *Problems of Marriage and Divorce* (1s.); Ernest Best, *One Body in Christ* (25s.).
UNIVERSITY OF NATAL PRESS: Robert Craig, *The Reasonableness of True Religion: an inaugural lecture* (n.p.).
WORLD COUNCIL OF CHURCHES: *Christ—the Hope of the World* (1s. 6d.).

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